

some of them and condemn others. They are all equally worthy of attention from the fact that they existed and were used. The chief object of study in them is their adjustment to interests, their relation to welfare, and their coordination in a harmonious system of life policy. For the men of the time there are no "bad" mores. What is traditional and current is the standard of what ought to be. The masses never raise any question about such things. If a few raise doubts and questions, this proves that the folkways have already begun to lose firmness and the regulative element in the mores has begun to lose authority. This indicates that the folkways are on their way to a new adjustment. The extreme of folly, wickedness, and absurdity in the mores is witch persecutions, but the best men of the seventeenth century had no doubt that witches existed, and that they ought to be burned. The religion, statecraft, jurisprudence, philosophy, and social system of that age all contributed to maintain that belief. It was rather a culmination than a contradiction of the current faiths and convictions, just as the dogma that all men are equal and that one ought to have as much political power in the state as another was the culmination of the political dogmatism and social philosophy of the nineteenth century. Hence our judgments of the good or evil consequences of folkways are to be kept separate from our study of the historical phenomena of them, and of their strength and the reasons for it. The judgments have their place in plans and doctrines for the future, not in a retrospect.

^ 66. More exact definition of the mores. We may now formulate a more complete definition of the mores. They are the

ways of doing things which are current in a society
to satisfy
human needs and desires, together with the
faiths, notions,
codes, and standards of well living which inhere in
those ways,
having a genetic connection with them. By virtue of
the latter
element the mores are traits in the specific
character (ethos)
of a society or a period. They pervade and control
the ways of
thinking in all the exigencies of life, returning from
the world of
abstractions to the world of action, to give guidance
and to win
revivification. "The mores [*Sitten*] are, before any
beginning